I am the good Shepherd.
John 10:11

The Shepherd

The good Shepherd giveth
his life for the sheep.
John 10:11

I AM THE DOOR OF THE SHEEP. John 10:7.

Volume 23 Postmaster: In matter concerning mailing write Rev. Josef B. Haave, Admiral, Sask. Wadena, Saskatchewan, First No. in November, 1947. No. 20

Prepared for Battle

Read Ephesians 6:10-17
"Put on the whole armor of God" . . .
"Be strong in the Lord."

Christians who are aggressively concerned about their own spiritual life and prayerfully working that others may come into God's Kingdom are aware of opposition within and without. As we are exposed to this opposition we need to meet it in the strength of God in order to overcome.

There is no room for a pacifist in this kind of warfare. Every Christian must be a fighter. To win the battles that must be fought one must be well prepared. A careless preparation makes one vulnerable to attack.

What makes the conflict so serious is that no Christian can escape it. He must fight or lose his Christian life. It is a fight to the finish, win or die. The enemy is in possession of much power and craftiness.

Here, as in every battle, two things are required; power to fight and weapons to fight with. "Stood we alone in our might, our striving would be losing." Our strength must be in the Lord, in Christ. When the fight is carried on "in the strength of His might," we shall be more than conquerors through Him. In the spiritual warfare we must learn thoroughly to despair of our own strength and to put our trust in Christ alone.

The equipment to fight with is called the armour of God. It is divine equipment. How often Christians make use of the weapons of the flesh and lose the battle.

Apostle Paul has in mind the armour of a Roman soldier equipped for war as a symbol of the spiritual armour needed in the Christian warfare. "Having girded your loins with truth," a sincere, wholehearted surrender to Christ with a desire to follow Him. "Having put on the breastplate of righteousness," the righteousness of Christ, put on by faith. The assurance can protect us against temptation and accusations of the devil.

"And having shod your feet," the Christian can boldly and fearlessly meet the enemy knowing he is prepared for the fight with the preparation of the gospel of peace. "Withal taking up the shield of faith," the shield that hinders the weapons of the enemy from finding entrance into the heart of a Christian is faith, trusting in the promises of God.

"And take the helmet of salvation," there is nothing that can encourage and strengthen us to persevere in the fight against our spiritual enemies more than our own hope of salvation. "And the sword of the Spirit, which is the Word of God," is the only weapon for attack. By this weapon Christ overcame the devil in the wilderness. By this same weapon all the saints have conquered.

The purpose of putting on the armour of God is that you may be able to stand in the evil day. The day that the devil attempts to destroy you, as a soldier of Christ, is your evil day. We need the power of God and the whole armour of God every day.

—G. E. M.

TRUE GREATNESS

Learn to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on.

This is True Greatness, to Serve Unnoticed and Work Unseen.

Oh, the joy of having nothing and being nothing, seeing nothing but a Living Christ in glory, and being careful for nothing but His interests down here. —J. N. D.

Power For This Hour

SANCTIFICATION IN RELATION TO EVANGELISM

(Condensation of a series of studies presented by Dr. O. K. Storaasli at the Christian Workers' Institute, Christopher Lake, Sask., August 12 to 17, 1947)

In our Church's year of "Evangelism," it is extremely important that we who are interested in Evangelism also have a proper understanding of "Sanctification." If there is confusion on this point, it will be natural that there be a blundering also in our evangelistic efforts. "Holiness groups" which teach entire sanctification have muddled the picture on the one hand, and the Romanist idea of synergistic justification has befuddled it on the other. We need to know first of all the difference between Biblical justification and sanctification if we are to be vessels that can be used by God for the evangelization of the world.

Justification deals with the sinner's change of relationship or state to God. Justification is an act of God by which He accounts or adjudges a person righteous in His sight. It is not a change in His standing in the sight of the Holy God. Prior to justification, he stands before God guilty, and condemned; through God's mercy he is acquitted, released, free from guilt and condemnation. There is a new life that results from faith, which is the applying cause of justification. Furthermore, true faith presupposes penitence, this again presupposes a sense and knowledge of sin. Thus penitence and faith are the two essential elements of conversion, and where these elements are found there is a change of heart, and the beginning of the new life. This must be kept clearly in mind as we seek to evangelize the world.

This new life, however, is only in its germinal form, but it brings a new light into the intellect, new love into the heart, and new spirit in the will. But since it is a germinal life, it must develop, increase, and make progress, as it is fed. It is this development or growth of the new life that we wish to consider especially in this series of studies, under the term "santification" or the "growth of the soul into the image of a holy God." Santification means literally "to make holy," and this is the goal of the Christian. Thus we pray in our opening prayer at each of our services that "we may grow day by day in grace and holiness."

How this is related to evangelism may be seen from the following suggestive equation:

"ALL POWER"	+	CHRIST'S COMMAND "Go Ye"	+	MEANS OF GRACE	=	EVANGELIZATION OF THE WORLD
Mt. 28:18		Acts 1:8		a Word b Sacraments		HUMAN FACTOR (Sanctification)

Sanctification tells us that hearts that are regenerate still have sinful lusts, and these may be the hindrance to the evangelization of the world. Sanctified souls make up the true Christian Church, and it is to the Church that Christ gave the Great Commission, as well as the power of the keys.

What Jesus Teaches About Sanctification

Several passages help us to understand Jesus' wish for the church. As we seek to find out what Jesus taught Himself about sanctification and the life of holiness, let us look at John 17: 17 first. Our Lord had been speaking to His disciples in the upper room in view of His departure, giving them those teachings which we now speak of as the Paschal discourses. Ceasing to teach, He began to pray; and in this 17th chapter of John we have the words of that great Paschal or High Priestly Prayer, offered in anticipation of the Cross. THESE WORDS ARE A REVELATION OF HIS PURPOSE FOR THE MEN WHOM HE HAD BEEN TEACHING, and who were gathered about Him. They were sinning men, some of the men whom He had come to seek and to save. He was to them the Saviour, not that they at the moment perfectly understood the meaning of His mission, or fully apprehended all the results thereof; but that He stood to them in His own purpose and in His own power, in that sacred relationship. If they were sinning men, they were also men who had fulfilled the responsibilities which He had revealed. They were men who had repented towards the Kingdom of God, and men who had believed on Him. They did not understand His teaching perfectly, had no final truth in their mind concerning the mystery of His person, and were certainly quite ignorant of the Passion towards which His face was set, for they were in rebellion against the very thought of it. Nevertheless, they had believed in Him, and by that belief had appropriated values far greater than they themselves did know. JESUS PRAYED FOR THESE MEN, and in the brief words of this particular verse we have the ultimate word expressive of His desire for them, "SANCTIFY THEM IN THE TRUTH: THY WORD IS TRUTH."

Here in Sanctification we come to the real issue of salvation, which is holiness or sanctity. As we think of Paul's great words in the Roman epistle: justification, sanctification, glorification, I would remind you that justification is the root; glorification will be the ultimate fruit, while the supreme experience of the present life, which is in itself a fulfillment of those conditions whereby the root shall proceed to the ultimate fruit, is that of Sanctity. THE WILL OF OUR LORD FOR HIS PEOPLE IS THAT THEY MAY LIVE THE LIFE OF SANCTITY, THAT THEY MAY KNOW THE EXPERIENCE OF SANCTIFICATION. This has value

(Continued on Page 2)

PROFESSOR OLAF K. STORAASLI

In a recent issue of The Shepherd we printed a news flash that Dr. O. K. Storaasli had accepted the call to become professor at Luther Theological Seminary, Saskatoon, Saskatchewan. We are happy to print the following facts about him:

Olaf K. Storaasli, son of the Rev. Ole T. Storaasli, was born at Clarkfield, Minn., Nov. 19, 1915. Following his elementary education at Clarkfield and Emmons, Minn., he studied at Waldorf College and at St. Olaf College, graduating from the latter in 1937. (Interestingly enough, his major during his undergraduate study was Chemistry). Entering Luther Theological Seminary, he graduated in 1941. The following years were devoted to the graduate study of theology at Princeton and Temple Universities. He received the Master of Theology degree in 1942 and became a Doctor of Sacred Theology in 1944.

Doctor Storaasli was ordained to the ministry in 1942 upon a call from Trinity Church, Philadelphia, which he served while he was carrying on his graduate studies. In 1944 he became pastor of Zion Church, Saskatoon. At the same time, he was a part time teacher at our seminary there.

Topics of Interest

SPONSORS, ADVANCE

If our Lutheran Church does not make the progress it should in occupying for God the areas most definitely assigned to us it will not be because we lacked the organization for it. Neither will it be because the necessary weapons were not available. Thank God for the institutions and organizations we have. Let us not criticize them but rather use them more faithfully according to our opportunities. And no better weapons for the storming of the strongholds of sin exists than the Word of God with its message of sin and grace. This is ours to use on every front. If we fail to take our objectives, consolidate our positions, or if retreats have to be made, it will likely be because someone neglected his duty—failed to be on guard or perhaps even fraternized with the enemy.

Think of the fertile land of youth with its green hills and rich valleys. Think of the precious young souls brought to the Lord in baptism in our churches. Let us remember that these are a special assignment to us to guard, develop and bring into productive use for the Kingdom, lest their resources of body, mind and soul be exploited by sin. Here pastor, congregation, parents and others have their responsibilities.

I would at this time, as a reminder to all, sound the signal for action to a specific group—the sponsors for the baptized. You are to pray for, and as far as possible to assist in the spiritual nurture in faith and piety of the baptized child so that "it may ripen early, remain in Christ even as by baptism he is now grafted into Him." Perhaps more sponsors than we realize take this charge seriously. Thank God for them. But the fact remains that many a sponsor is either sleeping on duty or a traitor to both the Lord he should serve and the child he should help by prayer, word and example. Almost every baptized child has at least two sponsors. What a blessed influence they could be if they surrounded that child with their prayers and Christian concern!

Sponsors, have you talked to the child about Christ? Have you encouraged him to live for Christ? Have you followed his growth and progress in school and Sunday School? If he has moved to other places, have you written to him? Have you seen to it as far as you can that he attends Sunday School? Or if he cannot do this have you helped him to enroll in the correspondence course, Sunday School at Home? These and other golden opportunities are yours. Sponsors, let them be signals for you to advance, and occupy for Christ. —A .K. H.

Haugen Pastor A K Dec 48

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A SPLENDID ARTICLE

In this issue we give considerable space to an article by Dr. O. K. Storassli, under the heading "Power For This Hour." This is a condensation of the studies given by him at the Christian Worker's Institute, Christopher Lake, Saskatchewan.

This should be read carefully as it is a splendid article. The fact that the human factor so definitely enters into the program of Evangelism and the work of the church in general is a challenge to us all to live consecrated lives.

FISCAL YEAR ENDS JAN. 31

The fiscal year of our church ends January 31, 1948. It is well for all congregations to keep in mind the ingathering of the budget of our church. There is much to be done.

OBITUARY

Henry Alfred Setrum was born on June 8, 1887, in Riverdale County, Medelia, Minn. In 1908 he took up a homestead at Hart, Saskatchewan. On February 1, 1911, he was married to Amanda Josephine Gjervik. He died in his sleep September 25, 1947. He is survived by his wife and four children: Ethel (Mrs. Clifford Goodwin), Marlo, Iola (Mrs. Clarence Huseth), and Arthur, at home. The funeral was conducted in the home by Rev. M. A. Steiestol. District President Rev. Mars A. Dale also spoke. Interment was at Hart Cemetery September 29, 1947. Blessed be his memory.

* * *

Ingrid Magnuson was born September 27, 1881, near Oslo, Norway, of parents Jens and Kristi Andrews. They immigrated to America the following year and settled in Trial County, North Dakota, where Ingrid grew up. On November 11, 1902, she was married to Emil Magnuson and accompanied him to Canada in 1911. Their present home was Vantage, Sask. Mrs. Emil Magnuson was fatally injured in an accident and died October 6, 1947. For 45 years she had been a faithful wife and mother, and will be sorely missed. She is survived by her husband and three children, Melvin and Ernest at Vantage, Sask., and Bertha (Mrs. Arthur Hoffoss) at Moose Jaw, and two brothers, James at Moose Jaw, and Carl at Saskatoon, also two sisters, Mrs. Westrum at Briercrest, and Mrs. Quam at McHenry, North Dakota. Our heartfelt sympathy goes out to the bereaved family. Funeral service was conducted by Rev. M. A. Steiestol, Mossbank, on October 9, at Assiniboia. The sum of $27.00 was donated as memorial gifts to Missions and Charities by relatives and friends. Blessed be her memory.

FAITH

Faith is not taking a chance, but a simple resting on God's faithful character and His words.

God does not need our help, but condescends to use our willingness.

Like all true love, the love of God cannot be encompassed by a definition.

—Dr. H. A. Kelly.

CHANGE IN TIME OF RADIO PROGRAM

The time of the radio program, "The Children's Chapel," which was announced to be heard on Saturdays at 9.15 over CFQC (Saskatoon) has been changed to 9.30 each Saturday.

This program is produced by the Board of Parish Education of our Church by Bob Lee, a former commercial radio program director. It is designed especially for children, and consists of songs and a dramatic story each week.

Remember the change in time, 9.30 a.m. instead of 9.15.

PLAYING WITH CHRISTIANITY

Our heading is an accusation. It is an indictment of much that is called church membership.

Christianity essentially is faith. It is trust in God, not in any old figment of the imagination which we are pleased to call God, but in God as He has revealed Himself to men in the inspired Word and in His Son Jesus Christ. We are confident that by the atoning work of Jesus all the barriers between God and us have been removed. We are gloriously sure that He has forgiven our sins and made us His children. We therefore yield ourselves to Him, submitting to His guidance and making His will our own. That is faith or, if you will, Christianity, and that issues in a life of obedience to God.

We play with Christianity when we would make our own all its blessings, without assuming any of its responsibilities. We want to know that Heaven is our destiny. But at the same time we want to do just as we please. Not His will but our whims, should determine our actions. Not sacrifice, but self-indulgence, is our motto. Not the Eternal, but the Ego, dominates our lives. That is playing with Christianity.

That type of Christianity, we are afraid, is extensively represented in our churches today. It accounts for the feebleness of the Church. It is responsible for fumbling and failure in these days of challenge and crisis. When so many church members Sunday for Sunday absent themselves from the services, when they do little or nothing financially, when they fail to pray regularly, when they are not interested in the Word of God or in the work of the Church, the conclusion is inevitable: they are playing with Christianity. They may be doing this ignorantly. They may be conscious of their fatal error. But the fact remains that they are playing with Christianity.

Now no one can have his cake and eat it. Christianity cannot be used as a toy. God is not mocked. God demands our best. Refusal to surrender invites rejection.

Every church member should periodically ask himself: Am I playing with Christianity? — American Lutheran.

BOTH KNEES NEEDED

A lecturer said: "I received my moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the coming generation can make such a statement.

Big words may mean little. A plethora of sound goes not seldom with a minimum of meaning. The thinker is not usually vociferous.

Sanctification

(Continued from Page 1)

for you today. Justification for the Christian is in the past, although it surely has present value; glorification is for tomorrow. But Sanctification is NOW.

These words of Jesus make up a brief petition in which we have our Lord's teaching concerning sanctification suggestively revealed, when the petition is interpreted by the context of the whole prayer. He prayed that these men might be sanctified in the truth, and He immediately revealed what He meant by His own term, "the truth," as He said, "THY WORD IS TRUTH." In 17:6 He says, "I manifested Thy name unto the men . . . and they have kept Thy Word." We immediately recognize the connection between the opening statement of that verse, and the closing one. When He spoke therefore of the TRUTH, and defined it as being the WORD of God, He was, according to the interpretation of His own uttered words, referring to that manifestation of God which He had made and which He described as the manifestation of the Name. And yet we have further light in the statement in 17:8, "The words which Thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from Thee, and they believed that Thou didst send me."

In these two statements preceding the prayer for holiness we have two expressions of our Lord which enable us to understand His thought concerning sanctity. He spoke of the WORD OF GOD, and when He so spoke He referred to a manifestation of the NAME OF GOD, which He said He had given to these men. This is the LOGOS, that word which we are so familiar with in John's Gospel, signifying the complete revelation of God made through Christ Himself. That, fundamentally, and inclusively, is the truth in which He prays that men may be sanctified. In the second statement we have not the same expression, but another carrying another thought: My sayings, that is, such sayings as make application of essential truth in local particulars. If when He spoke of the WORD He was referring to the unified and inclusive truth; when He spoke of THE SAYINGS, He was referring to the words which He had uttered in application of that truth to certain human needs, in the life of holiness.

Sanctity of life and of conduct must result in the Christ life. Love for the Lord inspires us to receive His Word, to accept it as authoritative, as final; and the reception of the word thus expresses itself in obedience, which is conduct love-impulsed. Thus RIGHTEOUSNESS IS LIFE ADJUSTED TO THE TRUTH ABOUT GOD, EXPRESSING ITSELF IN CONDUCT TOWARD MEN.

Because Christians lack this sanctity of conduct, there are difficulties within the church, and the human factor is able to short-circuit the power of God through the Means of Grace. If we are to be truly interested in evangelism we must be willing first of all to let God's Word cleanse our lives. God does not ask vessels of gold or of silver, BUT HE MUST HAVE CLEAN VESSELS. Your talents and my talents can be of great value to God if we are clean, sanctified, fit for the Master's use. People who "major in minors" and "minor in majors" retard what should be growth in the Church—and that is evangelism. Unwillingness to serve and to be used means an uncleansed spirit. Christians whose major concern is in the adiaphora are wasting God's energy for evangelization. Some people are so interested in criticizing how other Christians live and work that their own sanctification is retrogressing.

"Sanctify them in the truth; Thy word is truth." This is the word which He gave; the manifestation of the Name, the sayings which He uttered; these constitute the moral code which man must obey. "Sanctify them in the truth." That was His prayer. And His estimate of sanctification is that holiness of character which results from the soul responsive to God as revealed in Christ; and that righteousness of conduct which grows from such character, the expression of relationship to God in a man's dealings with his fellow men.

Finally, this teaching was included in a prayer. He was praying for these men, and in that selfsame prayer He prayed for us. "Neither for these only do I pray, but for them also that believe on Me through Their word." (John 17:20). We are of that host and company who have believed through the apostolic word. The ultimate value of His prayer is found in the opening words "Father, the hour is come." What hour? The hour for His glorification. It was the hour of His passion. He was praying first for continued fellowship on the part of His Father with Himself in that ultimate darkness of the Cross, and the victory of the resurrection that lay beyond; and in that prayer He uttered this petition for His followers. That first petition was answered. His father glorified Him by raising Him from among the dead, by completing the Exodus; and now you and I can go through that answer of death and resurrection in the person of our Lord Himself, and therefore sanctity is possible for us. Had there been none other than the manifestation of the name in a life, and the uttering of the law in precepts, I should have closed the book and should have said, "The ideal is stupendous and marvellous, but I can never attain unto it." But the One who manifested the name, the One Who uttered the moral code, was glorified in the mystery of death and resurrection; and placed all His resources at the disposal of sinful men like you and me, that we might live the life of sanctification, that they might turn to God in their need, and their life be adjusted to Him in holiness; that in the power of such adjustment they might turn back to the affairs of everyday life, in office and market, and shop, and household, and farm, and wherever they may be, to live toward men in love, in answer to the impulse of the life adjusted towards God, which is the life of righteousness.

We all have the means necessary for our sanctification in the Word of God and the Sacraments, the Means of Grace. Do we prayerfully use them? Might we not be much further on in the work of holiness than we are? Do we use the truth as we should, or do we let blind prejudice and the "status quo" determine our decisions? Are we willing to be sanctified in God's truth, and not what we think is our truth? Do we "desire the sincere milk of the Word, that we may grow thereby?" Does the Word "dwell richly among us?" Know we not, or have we forgotten it so soon, that "as many of us as have been baptized into Christ, were baptized into His death?" Do we say, with those early Christians, "henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus?" And when we go to the Lord's Table do we realize that His "flesh is meat indeed, and His blood is drink indeed?" Do we go in the strength of that heavenly nourishment many days? Might we not, by making a more sincere, hearty, and diligent use of all these Means of Grace live nearer to Christ, lean more confidingly on Him and do more effectually all things through Him who strengthens us?

Yes, doubtless we all must confess that it is **our own fault** that we are not sanctified more fully than we are; that if, in the strength derived from a proper use of the means of grace, we would watch more over self, pray more, meditate more on divine things and thus surround ourselves more with a spiritual atmosphere, we should be more spiritual. "This is the will of God, even your sanctification." Are you willing to go all out for evangelism? Are you willing to let God begin in your life? Remember that "without holiness, no man shall see the Lord." The human factor may vitiate the almighty power of God. The human factor, the extent of sanctification in your life and mine, is the all-important co-efficient in the evangelization of the world. May God grant that we are truly from our hearts willing to let God work through us and thus also in the evangelization of all men.

THE SHEPHERD

Hyrden

Jeg er den gode Hyrde.
Joh. 10:11

Den gode Hyrde setter sit liv til for faarene.
Joh. 10:11

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. i November, 1947.

To Pionerkvinner

En stor flokk venner, slekt og naboer hadde samlet seg hos Mrs. Karen Forseth, Sexsmith, Alberta, søndag 27 juli. Dette var nemlig Mor Forseths otti aarsdag. Hun er en av pionerene i Peace River idet hun sammen med sin mann og familie kom til Grande Prairie fra Bardo, Alta. i 1912. Dit kom hun i 1908 fra Bardo, Norge hvor Mor Forseth saa dagens lys i 1867. Hennes mann, Ingebrikt Forseth døde i 1938 og Mor eller Bestemor Forseth som hun helst kalles har siden i sin enkestand bodd nær en av sine sønner. Selv er hun sprunget av en familie som opdrog en talrik barneflokk—femten i det hele, og Gud velsignet hennes ekteskap med tre sønner og fem døtre, hvorav de fleste var tilstede paa otti aarsdagen.

Dagen ble feiret med sang og musikk og flere taler for fødselsdagsbarnet, bl. a. av pastor H. A. Strand, J. M. Lind, og M. S. Knudsen, student pastor for Sexsmith prestegjeld som ogsaa ledet programmet. Dessuten holdt en av Mrs. Forseths svigersønner, Lindquist en hjertevarm tale for Mor som han kalte henne, hvori han tegnet et vakkert bilde av henne som kristen, menneske og mor. Mrs. Forseth hører nemlig til den gamle, solide kristentype som staar fast paa evangelisk-luthersk grunn. Og intet moderne ubibelsk og over-aandelig lærdomsveir har formaadd aa rokke henne fra hennes daapspakt og hennes tro paa Kristus som Herre og Frelser i alle livets forhold. Det er alltid en fest aa besøke Mor Forseth og tale med henne om "det ene nødvendige." Det staar et friskt pust av henne, en aandelig vellukt som er av Gud. I sitt svar til velfortjent hyldest nevnte hun sin egen uverdighet, og at hun aldri har hatt eller har uvenner. Det er ogsaa noe som er lett forstaaelig. Hun er bestemor til 50 barnebarn og oldemor til minst 30.

En annen pionerkvinne som fylte 94 aar den 4 juli, var ogsaa tilstede paa festen, nemlig Mrs. Ingeborg Wold. Ogsaa hun ble varmt hyldet av de frammøtte. Mrs. Wold kommer ogsaa fra Bardo, Norge som hun forlot i juni 1907. Hun reiste med en Hvite Stjernelinjens skip fra Trondheim, og kom til Holden, Alberta, den 7 juli samme aar. I 1912 flyttet hun med sin mann og barn til Peace River. Hun ble enke i 1926 og har vært mor til 14 barn, hvorav 9 sønner og 2 døtre lever. Dessuten er hun bestemor til 27 og oldemor til 13. Mor Wold tilbringer sin alderdom hos den yngste av sine sønner, Einar.

Begge disse pionerkvinner har gjennom et langt liv nedlagt et trofast og fortjenstfullt arbeid som kristne mødre og veiryddere. Deres nabolag ville ikke ha vært hva det er utem deres opofrelse og sksempel. De har begge gjennom alle aar vært medlemmer av Norden Lutherske menighet. Gud velsigne dem begge rikelig i deres alderdom og gi dem en lys og fredful livskvell. De har det beste i vente: Inngangen til Guds herlighets rike.

H. Arnholt Strand.

Bønnens frimodget

Undertiden kan Guds aand gi et Guds barn en stor frimodighet til at be om en eller anden sak, om hvilken han ellers ikke kan ha noen visshet. Ja, frimodigheten kan endog bli saa stor, og troens visshet saa trygg, at den bedende kan takke for bønhørelsen, endu før han er bønhørt.

—Peter Dreyer.

Lyt til Herren naar han snakker og følg hans raad.

Hvorfor uteblir vekkelsene?

Foredrag av forst, M. Skudal ved et predikantmøte

Det har vært talt og skrevet meget om dette spørsmaal, og av og til faar vi jo høre det er enkelte som kommer til Gud. Gud skje takk! Men vekkelser i den forstand som vi mener med dette ord, er det mange aar siden vaart land har hatt. Her er store skarer av arbeidere rundt omkring blandt vaart folk, men det skjer lite. Hvad vekkelse angaar hviler der en lammende aand over det hele. Maskineriet er i gang Her arbeides som aldri før, men der spores lite av oppvaaknende liv.

Vekkelsen maa komme fra Gud, og han vil mer enn gjerne sende den—for han vil ingen synders død, men at alle skal omvende sig og leve. Det er forkastelig aa lage vekkelse, bekjentgjøre vekkelsesmøter. Det er en hindring for sann vekkelse. Vi bør merke oss at som Gud besøker de enkelte mennesker særskilte tider, saa ogsaa byer og bygder og nasjoner.

Vi skal innrømme at det er mange ting som staar hindrende for en vekkelse. Det er vanskelig aa faa de uomvendte i tale, det er saa mye som opptar deres interesser, sporten mb. m., og dog kan ikke verden hindre vekkelsen — men hindringene kommer innenfra de troendes leir. Lite aandelghet — slurvet liv—partistrid, man kan være sammen i de ytre, og skilt i hjertet, saa midt under de tilsynelatende foreningsbaand, kan man dog være full av kold kritikk, og det hindret Guds Aands virke i vaar midte, Vi er ogsaa inne i midnatten. De hindret Guds Aands virke i vaar midikke aa sove, for Jesus har bedt oss aa vaake. Men jeg er bange for at mange ligner en sovende mann, som hører ropet om aa staa opp og til og med kan svare ja, men har ikke evne til aa handle derefter og derfor faller i søvn igjen. Saaledes tror jeg det er med mange troende i dag. De hører vekkerropet og sanksjonerer det, men der blir ingen forandring. Det verste av alt er at vi predikanter kan finnes i denne flokken.

Det var faa troende de vekkelsene gikk over vaart land i min ungdom, mot det er nu; men der var noe ved dem som vi for en del mangler i dag. De var grepne av Kristus, og de uomvendtes nød. Man kunde høre nødrop til Gud om sjeles frelse. Rop som disse som kom av hjertenød: Jeg holder det ikke ut hvis ikke du, Gud, sender oss vekkelse! — Jeg er redd for vi holder det altfor godt ut om ikke det skjer.

Bønnemøtene var for dem de viktigste, der møttes de troende i samlet flokk.—Hvordan er de nu? Jeg er redd for at Gud sier til vaar bønn om synderes frelse: De mener lite med det. Det er en vanesak og ikke en hjertesak. Gud har ikke forandret sig, men vi. Faar Gud oss paa vaar plass, saa skal vi nok finne at han som sier be og I skal faa, er paa sin plass. Et spørsmaal er, om vi er saapass vaakne at Gud kan betro oss barn. Jeg tenker paa den rørende omsorg de gamle hadde for de nyfrelste, hvordan man forsøkte aa pleie dem, ikke bare paa møtene, men ogsaa ved besøk i hjemmene.

—.—

Saa noen ord til predikantene. Hvordan har I det? Hvor meget kjemper I i lønnkammeret for de ufrelste? Hvor mange timer kjemper du der om dagen for sjeles frelse? Jeg hadde den lykke aa kjenne mange begavede predikanter, som nu er hjemme hos Herren, som jeg vet tilbrakte mange timer av dagen i sitt lønnkammer. Hvad gjør vi, brødre?

De stolte ikke paa sin kunnskap og begavelse, men det som var om aa gjøre, var at de først og fremst maatte faa et budskap fra Gud til sitt eget hjerte og dernest til folket. Mine brødre, hvad er beveggrunnen til at du er med i arbeidet? Har du tatt eksamen som Peter- Er hjertelaget i orden? Les I Tes. 2, 7—8. Her møter vi den viktigste side for oss predikanter. Hjertelaget. Tenk — om vi skulde mangle det!

Hvis jeg ikke tar feil, saa tror jeg at forkynnelsen mangler ofte en streng. Jeg understreker forkynnelsen. Det er forskjell paa aa tale om en ting, og saa forkynne den. Iikesom det er forskjell paa aa beskrive et sverd og saa bruke det, eller aa beskrive et brød og saa la folk faa ete av det.

Lovens krav og dens dom over synderen maa forkynnes, slik at synderen staar ansikt til ansikt med Gud, den rettferdige dommer. Meget faller dessverre paa stengrunn, og derfor blir det overfladisk og lett kristendom. Vi har mye av oppdragelseskristendom, men mindre med gjenfødt kristendom, fordi forkynnelsen fører ikke til død, og derfor ikke til liv.

La oss ikke være redd for aa nevne synden med det rette navn og la Guds dom over den falle, saa synderen skjelver for den rettferdige dommer. Det trenger ogsaa de troende aa høre. Guds forhold til synd er likedan for alle mennesker. Vi maa alltid ha et maal og forsøke aa finne synderen der hvor han er, og saa bruke ordets pil paa samvittigheten. Jeg maa tilstaa at slik som det er nu med oss troende, venter jeg desserve lite vekkelse.

Gnisten mangler hos de fleste. Vekkelsene maa begynne hos Guds folk. Først of fremst hos predikantene. Vi maa finne igjen lønnkammeret og Bibelen. Vi trenger mer enn andre, for vi skal selv leve og skaffe andre mat til livsopphold. Inntektene maa alltid overstige utgiftene dersom der ikke skal bli aandelig konkurs.

Gaa ikke først til bibel og bønn for aa faa noe til andre,—men søk først og fremst aa faa noe til dig personlig. Da vil det kjennes i forsamlingen at du har vært med herren. Maa Mathias Orheims ord ikke være en lekse for oss, men en sann virkelighet hver dag:

> Naar eg og Jesus aaleine er,
> daa er det hugnad aa leva her.

—Lutheraneren.

Swift Current, Saskatchewan

Carles Thoreson, sekreter og kasserer for menigheden ved Swift Current døde plutselig forleden. Han døde af T.B. paa Fort San Sanatorium.

Den mand som stanser for at erge sig over en hver fortredelighet, som han møter ikke vil faa meget utrettet som er av noen betydning hverken for ham selv eller andre.

Det gaar noksaa langsomt at lære visdom, mens daarskap lære paa en kort tid.

Selv den som farer den rette Vei, er udsat for at blive overkjørt og komme til Skade hvis han ikke retter sig efter Veiens Regler.

I Brennpunktet

Fasonger i Religionen

Der er fasonger i sivilisasjonen. Vaar tid kan beskrives med tre ord: "Ny, fort og billig." Klaesfasongen forandres hvert aar. Det er en viktig del av salgsteknikken. Den gamle pioneer forlot det gamle land og alt det han hadde kjært for aa rydde op "Ny, fort og billig." Klaesfasongene i og overvinne ødemarken for sine barn. Vaar moderne pioneer har hastverk, og hvorfor ikke? Han kan innse at han skulle trenge aa slite seg ihel for at hans barn skulle faa en gard i Peace River. Sannsynligvis vil de forlate ham der paa hans gamle dager mens de drar til en by for aa nyte det livlige liv der, eller til "paradiset" langs British Columbias kyst.

Det er ikke overraskende at denne sinnsinnstilling ogsaa har smittet religionen. En ny religion — Hvorfor vil vi ha en? Der er to ting en vital religion maa gi deg. 1. Den maa føre Gud inn i ditt liv. 2. Den maa tilfredsstille ditt hjertes trang og nød. Augustins ord er framdeles sant: "O Gud, du har skapt oss for deg selv, og vaart hjerte er urolig inntil det finner svile i deg!" Saa mye innrømmer vi alle. Men gjennomsnittsmennesket som kritiserer den saakalte kristne sivilisasjon har det slett ikke klart for seg at det er fordi han ikke gjør sin religion til en personlig eiendom at organisert religion svikter paa saa mange punkter.

Jesu aand var dynamisk 1900 aar tilbake i tiden. De ti bud, bergpreken-en, og korsets evangelium er like moderne som radio. Vi bruker dem ikke. Det er det hele. Kan religion være fort? Mange ville synes om aa gaa i seng om kvelden slik som de er,—og vaakne neste morgen fri fra sitt gamle selv . . . Den kristne kirke, eller den den del av kirken som har vært tro mot Guds aapenbaring,—har alltid forkynt omvendelse. For Jesu makt kan forandre et menneske totalt paa et øyelblikk. Det er den mystiske kvalitet i evangeliet som er prøvet og erfart i millioner menneskeliv. Du kan faa en start. Det gamle greske ord, "metanoia," som anger kommer fra, betyr en ny innstilling. Men vent ikke at din missbrukte, forvrengte vilje skal svare paa din samvittighets kall paa et øyeblikk. Hvis du vil tro paa Gud, da opgi din stolthet, og spør, "Here, hva vil du at jeg skal gjøre?" Du vil faa ditt svar, og fra det øyeblikk har du en kvikk religion, skjønt den er gammel som Golgata. Ja, som et hele kan det sies at naar en mann, lik Paulus har sett Kristus, er han forandret til et nytt menneske. Reisen er ikke forbi, men du har din billet. Og skipet er sikkert i alle stormer.

Kan religionen være billig? Det kommer an paa hva du mener. Den er lik luft og vann, "uten penger og uten pris." Ingen kan kjøpe frelse—og ingen er for fattig til aa vinne den. Men i virkeligheten er det den dyreste ting i verden. Den krever ditt liv, din vilje, alt ditt. Vi kan ikke forklare korsets gaate, men vi vet at det er det største i verden. —H. A. S.

Mrs. Albert Larson døde plutseligt i sit hjem i Neidpath for en kort tid siden. Hun blev fundet bevistles og bragt til General hospital men døde uten at komme til bevisthet. Hun var fodt i Hardanger, Norge. Hun var medlem of Betania menighet og tog aktiv del i Kvindeforeningen og var agtet av alle.

Student pastor L. N. Steen har avsluttet sin virksomhet. Evangelist John Carlson har besøkt menigheten siden studenten reiste.

BIBLE WEEK IN LA AGUADA

A very blessed Bible Week was held here in La Aguada from August 24 to 31. For some time we had been longing for something like that, and we were happy that when we took the matter up for consideration both the people here and the missionaries took active part in making it a blessed reality.

At the Mission Conference decisions were made for Rev. Arnfeld Morck, the dean of the Bible Institute, and Miss Hildur Thorkildsen, together with the local missionary at La Aguada (the undersigned), to undertake the new adventure. We did not know what we might expect, but ventured forth in faith. We were not put to shame.

Several from La Aguada went along to the airport on Saturday the 23rd to meet the two visitors. This in itself was interesting as it was a three hours' horse or mule back ride, and yet some walked that distance for that purpose. We had to wait at the port a couple of hours for the plane to arrive, and then the shout was heard "alliviene" (There it comes). Sure enough, within a few minutes Morck and Thorkildsen were with us. After having some lunch the return trip to La Aguada was made.

On Sunday, August 24, a large group both from La Aguada and from outside points or out-stations gathered for the opening sessions of the occasion. Of those from the out-stations many came several hours' distance, and some more than a day's journey. They were eager to hear the Word of God.

On Monday, August 25, we met for the beginning of the special Bible studies which continued each forenoon through Saturday. Rev. Morck led in a study of the Epistle to the Ephesians. He emphasized especially what we have in Christ and the putting into practice of the Christian life in the daily walk of the believers. The undersigned directed a study in Bible types, especially that of the Pascal Lamb, Exodus, Mercy Seat, Tabernacle, etc. Miss Thorkildsen used the third hour for studies using the flannel-graf. She ably presented the various phases in the life of Christ from His birth to His Second Coming to the great joy of all.

The attendance during the week was good. There were those present who as mentioned, came from long distances away. What joy to see these young people, and older as well, with Bible in hand digging into the Word of God, exploring the Mine of the heavenly treasures.

The children of our day school were released from their classes each forenoon that they might attend Miss Thorkildsen's class. That also gave the teacher the opportunity of being present one hour each day.

Evangelistic services were held each evening when messages were given in testimony and song by the missionaries. On Thursday evening, Rev. Morck showed pictures from various countries. Many of these pictures revealed the progress and results of the Gospel. This event was arranged for in the open air, being held in our patio. We do not have electricity, but we "charged" our storage radio battery obtaining the necessary current for the occasion.

In the afternoon of the closing Sunday we arranged a service celebrating and partaking of the Lord's Supper together with the native Christians. What a precious culmination of a Bible Week!

—Gerhard Ostrem.

It is so much easier to appreciate a sermon than it is to appropriate it.

No church is really a Christian church until it gets something of a world vision.

Let God have your life; He can do more with it than you can.

—Dwight L. Moody.

WOMEN'S MISSIONARY FEDERATION

MRS. GILBERT HOYME, Editor, Camrose, Alberta

"And God is able to make all grace about toward you; that ye, always having all sufficiency in all things, may abound to every good work." II Cor. 9:8.

There is, I think, a time in the life of every young Christian, when he or she is concerned about how his or her life should be lived. A greater or lesser degree of responsibility to God is felt. Many feel that they would like to give up every right to themselves and be spent in the Master's service.

Such individuals begin to look at themselves and at the work which lies before them. They see strong, ungodly characters in authority; men and women who live in the depths of sin and seemingly are satisfied; young people who are sure that happiness lies in wealth and worldly power and are straining every nerve to get it; Church people who are living for self and not for the furtherance of the gospel; millions who live in the darkness of heathendom. Inventory is taken of self. Maybe there is a lack of courage; maybe there is a question of being able to receive an education that will make them competitive; maybe there is a finance problem. Many will sit back and say, "I can never have a part in that work. It is far removed from me and my possibilities."

Let us slowly re-read our Scripture verse. God's grace is not only all-inclusive but also over-flowing. We may take as much as we want and need. When Christ is given full control of the heart He performs His work of grace in subduing the flesh and developing abilities. He often uses people and means that are far removed from our ways and thinking. All that He asks of us is that we go forward in faith and use all the common sense and talents that He has given us.

This has been My personal experience. Surely I started at the bottom. Worse than that, I had allowed myself to get into a passive rut of deterioration. High school had to be completed at a late age; money had to be secured from somewhere and I had a particular weakness that alarmed me. I do not pretend to have mastered myself completely, (my faith has wavered much) but I have found Jesus to be the answer to all my problems and know that He will supply grace for all that the future holds. My one delight now, is to bring glory to His name as a deaconess of the church.

I believe there are many young women who would like to serve the Lord through this medium but who dare not think of it because it seems impossible. Girls, launch out with the Lord Jesus and you will find yourself being led into a fascinating life of impossibilities made possible because He supplies grace, grace, and more grace.—Sister Martha Grace Haugen.

News Items

The Overland Ladies' Aid at Lake Alma, Sask., S. J. Rude, pastor, had a birthday party for Mrs. Anne Dahl at the home of Mrs. Clara Pohle on the accasion of Mrs. Dahl's 78th birthday Pastor Rude explained the Life membership and In Memoriam department of the W.M.F. and presented Mrs. Dahl with a Life Membership Certificate. Milton Rude spoke on our indebtedness to our Christian forefathers.

Since it was also Mrs. Pohle's birthday she was suitably remembered. Mrs. Pohle is the Aid's president and the In Memoriam secretary for the Moose Jaw circuit.

* * *

The L.D.R. convention of the Yorkton circuit was held in connection with the Bible camp at Nelson Lake, Preeceville, Sask. The theme of the convention was "Follow Me in the way of discipleship." Numerous interesting reports were given by girls from the L.D.R.'s in the circuit, containing many helpful ideas on what can be done for the various projects. The Month by Month Plan, Treasure Chests, and L.D.R. news flashes were discussed. On display were the histories of L.D.R's and L.C.R.'s in the circuit. Those who contributed to the program were Audrey Johnson, Hjordis Strand, LeDora Carlson, Alda Romuld, Irene Knutson, Marie Tveit, as well as girls from Lunner, Rose Valley, Preeceville, Archerwill, and S.L.-B.I., L.D.R.'s and L.C.R.'s

The following officers were elected: President, Doris Meberg, Preeceville; vice-president, Myrtle Nelson, Naicam; secretary, Clarice Brandsgard, Southey; treasurer, Ivy Engebretson, Rose Valley; treasure chest secretary, Marie Tveit, Preeceville.

—Muriel Rostad.

(The editor found it necessary to cut down the splendid report sent in as space was limited this month.)

THANKOFFERING MONTH

November is Thankoffering month for the Ladies' Aids. The money is used to promote the work of Christian education in the educational institutions of our church. Everywhere today we see the dire need for Christian education and our schools are trying with God's help to develop rich personalities of Christian culture. The Christian college would have her students peer into the mysteries of cells and structures, but also behold the Giver of Life. She would stimulate to material success but also urge on to spiritual victory.

This offering which was formerly sent to H. O. Shurson, Minneapolis, can now be sent to Miss Norma Lysen, financial secretary, Luther Seminary, Saskatoon. Your congregation gets credit for this offering on its budget.

L.S.A. CONVENTION

The Maple Leaf Region of the Lutheran Student Association of America is holding its annual convention at Camrose Lutheran College, Camrose, Alberta, Nov. 8-10. All Lutheran alumni in the region (Saskatchewan and Alberta) are invited to attend for all or part of the sessions. Rev. Paul Bierstedt of the Student Service Commission of the National Lutheran Council, Chicago, and Rev. Dr. Rex Schneider of Luther College, Regina, are among the guest speakers.

Herman Austenson.

Edmonton Circuit holds its Fall Convention at Viking, Pastor I. J. Saugen's parish, November 14-16. Each congregation in the circuit should send two delegates. Pray for the convention.

G. J. O.

District President Pastor Mars A. Dale had visitation and services in the Mossbank Parish September 28-29. He visited five congregations and one preaching place.

Sunday, October 5, was a rich day in the history of St. Olaf Congregation, Viceroy. Seven young people were confirmed. They were: William Johnson, Clifford Mossing, June Mossing, Jeanette Mossing, Oscar Mossing, Oliver Odland, and Elmer Odland. Five families were received into the congregation. A total of 45 young people have been confirmed in the Mossbank Parish this year. New classes have been started.

Extraordinary afflictions are not always the punishment of extraordinary sin, but sometimes the trial of extraordinary graces.

—M. Henry.

TEMPERANCE

Following is the conclusion of the paper on Temperance given by Mrs. K. C. Grundahl, Camrose, at our convention. The first part appeared in last month's W.M.F. page.

As we thank and praise God for these blessings, we are saddened by the news that on April 1st of this year Ontario came under a new act passed by last year's legislature whereby hard liquor is sold by the glass. It is the first time in 30 years. I know this is just the first step. and unless Canadians rise up to stop it the second step will be the terrible evil of liquor served in places where food is served. My home state was under such a curse until it became so offensive that people were aroused to take a stand against it to save their families. It took three elections (six years) before a law to divorce food and liquor passed. Just picture yourself living in a town or in a community where there is no place for your child or teen-ager to go for a bag of popcorn, a candy bar, or an ice cream soda without seeing the beer or whiskey bottle, or the wine glass and the scenes that go with it.

Canada is beginning to show all the first signs of a program in this direction. The CBC has taken action whereby they will allow the brewers to sponsor programmes on stations wherever such types of advertising is permitted by provincial law. Remember that if the broadcast is over a network like the CBC, will it stop at provincial lines? Should we not protest such action?

Are we aware of the subtle beginnings of advertising in Canadian newspapers? They are sponsoring what is called "A good-will program." It looks innocent enough so far, but as it progresses there will come forth a more insidious type of advertisement. To give you just a small sample of what I have reference to, I quote a paragraph from a series, "From Where I Sit," by Joe Marsh, (No. 52, Copyright 1942, Brewing Industry Foundation): "From where I sit, a man's got every right to enjoy a satisfying' glass of beer when he wants to quench his thirst. Beer's a friendly drink. It's a drink of moderation, too. And most folks—even the ones that don't drink beer themselves—are tolerant enough, nowadays, to respect the rights of folks who do."

Many Canadian magazines, among them the New World and MacLeans, are showing full page advertisements with educational material about the provinces and ideas on the conservation of Canadian resources. Again the thought behind these is to keep the public conscious of the liquor industry until it becomes possible to advertise the product.

Remember that all this advertising is directed toward the youth, your boys and girls and mine. If you are concerned about your children or your young people you cannot take an indifferent attitude. Instead you must take on the whole armour of God and fight, knowing that when God is for us who can be against us. The victory can and will be ours if we go forth under the banner of the Cross, as soldiers of the Cross, working, praying and giving.

May I urge you to join in supporting our temperance organizations by:

1. Membership. This will show your interest in the work. Matt. 12:30, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."
2. Prayer. James 5:16, "The effectual, fervent prayer of a righteous man availeth much." Prayer changes things.
3. Gifts. IICor., 9:6, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Films, reading materials, and temperance speakers for the schools will be made available through adequate funds.

I'm an American, but while I'm in Canada I'm pledging myself to give of time, talent, and money to fight the liquor evil here. Will not you who are patriotic women of Canada also pledge yourselves to join this army to fight for Canadian youth? Your young people fought a war for you; now you have a chance to fight a war for them. Can Christ count on you?

Humility is perfect quietness of heart. It is never to be fretted or irritated or sore or disappointed. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and am at peace as in a sea of calmness when all around and above is trouble.

—Andrew Murray.